# A NARRATIVE Of the late PROCEEDS in WHITE-HALL, CONCERNING THE JEWS:

Who had desir'd by R. Manasseh an Agent for them, that they might return into ENGLAND, and Worship the God of their Fathers here in their Synagogues, &c.

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Published for satisfaction to many in several parts of *England*, that are desirous, and inquisitive to hear the Truth thereof.

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*LONDON:*

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TO THE

# READER.

BEcauſe many good people in divers parts of this Nation, who have often prayed heartily for the Jews Converſion, have heard a Rumor of a late Debate at VVhite-hall about the JEWS having a liberty to return into England, and are very deſirous to know the Truth of things in thoſe Proceeds, and what is the iſſue of thoſe Debates; And hence, from ſeveral parts Letters have been written up to their Friends in London, deſiring more fully to be certified herein: For their ſatisfaction, and for help to others that would ſend the Narrative to their Chriſtian Friends, this Collection thereof by one that was preſent at all the Debates, is yeelded to be Publiſhed.

# A NARRATIVE

## Of the late Proceeds at VVhite-hall

*about the* JEWS, *whether to be ſuffered to come and Trade, &c. in* England.

BY Letters from *Ol.* the Lord Protector, ſeveral Doctors, and other Preachers, godly men, and ſome Merchants and Lawyers convened with him, and others of the Councel, [*The fourth of Decemb. laſt* 1655. *and ſo on* 2. *or* 3. *dayes weekly, to the* 18] to conſider of *Propoſals in behalf of the* JEWES, *by Rabbi Manaſſes Ben Iſrael, an Agent come to London in behalf of many of them, to live and Trade here, and deſiring to have free uſe of their Synagogues, &c.*

The things being ſpoken unto *Pro*, and *Contra*, at ſeveral meetings, ſome more private, and ſome more publick at *White-Hall*, and elſe where;

*The moſt* did fear, that if they ſhould come, many would be ſeduced and cheated by them, and little good would be unto them. Hence divers of the Preachers judged, that though never ſuch cautions to prevent thoſe evils were preſcribed, yet they would not be obſerved; and therefore they could not conſent to their coming.

2. *The Major part* judged that there might be ſuch pledges or ſureties, *&c.* to keep due cautions [*viz. againſt their Blaſpheming Chriſt, and Chriſtian Religion, and againſt ſeducing, and cheating &c.*] as they may be obſerved; and then they may come.

3. *Some*

3. *Some judged* that due cautions warranted by holy Scriptures being obſerved, it is a duty to yeild to their requeſt of coming hither; conſidering

1. It is Gods will there be dealing courteouſly with ſtangers, and perſons in affliction, *Exod.* 23. 8.

2. Eſpecially reſpect is to be had to the Jewes, *Iſa.* 14. 3, 4. 1 *Becauſe their debtours we are*, *Rom.* 15. 27. as the Gentiles, *Macedonians*, and other Gentiles, were in the Apoſtles dayes; (which was, not becauſe thoſe beleeving Jewes at *Jeruſalem* adminiſtred ſpiritual things to thoſe beleeving Gentiles; *which they did not*;) but becauſe we partake of the *Meſſias*, and promiſes, and ſalvation, that was to the Jewes, as naturall branches of the Olive-tree, *Rom.* 9. 4, 5. *Eph.* 3, 8. *Rom.* 11. 17. 24.

2*ly. Becauſe their Brethren we are*; of the ſame Father *Abraham*; they naturally after the fleſh, we believers after the Spirit.

3*ly.* Becauſe we believe thoſe natural branches ſhal return; and it ſhal be great riches and glory to the Gentiles, eſpecially to ſuch where they are, and who deal kindly with them, *Rom.* 11, 12, 18, 25, 26. and we hope the time is neer.

¶ Becauſe many Jews are now in very *great ſtreights* in many places; multitudes in *Polonia*, *Lituania*, and *Pruſſia*, by the late wars by the *Swediſh*, *Coſſacks*, *and others*, being driven away from thence: Hence their yearly Alms to the poor Jewes (of the Germane Synagogue) at *Jeruſalem* hath ceaſed; and of 700 Widows, and poor Jews there, about four hundred have been famiſhed, as a Letter from *Jeruſalem* to their friends relates.

Alſo the Jews in *France*, *Spain*, *Portugal*, & in the *Indies*, under the *Spaniſh &c.* if they are profeſſed Jews, muſt wear a badge of it, & are expoſed to many violencies, mocks, & cruelties; which to avoid, many diſſemble themſelves to be *Roman-Catholicks*; and then if in any thing they appear *Jewiſh*, they forfeit goods, if not life alſo. Now ſome of theſe entreated *Rabbi Manaſſes* to be their Agent, to entreat this favour for their coming to *England*, to live and Trade here, *&c.*

And it ſeems to ſome that it would be very acceptable to the Lord, if favour be ſhewed them, ſo far as is lawful herein.

As

As it was very displeasing to the Lord, when for their sin he cast them out of *Canaan*, that *others* added to, *or heaped on their affliction*, *Zach.* 1. 15, 16.

And that *Edom looked on*; *and was as one of their enemies*, *Obad.* v. 12, 14. and *did not hide*, *and entertain his outcasts*, as he charged *Moab* to do, *Isa*: 16. 3, 4. Now *England hath as much cause as any Nation* (if not more) *to favour and releive the Jews in this their suit*; considering,

1. The *Jews* that dwelt in *England* under *Rich.* 1. and King *John*. *Hen*: 3. and *Edward* 1. *suffered very great injuries*, and cruelties, and murders, by *Kings*, by the *Barons*, by *Londoners*, *Yorkers*, people of *Norwich*, *Stamford*, &c. as our own Chronicles shew, especially *Stows* Survey of *London*, & *Annals*.

And if after *Sauls* death the Lord plagued *Israel* year after year, til some satisfaction was given to the surviving *Gibeonites*, for *Sauls* slaying many *Gibeonites* in his zeal for God; it's feared, it may offend the Lord, if we yeeld not to the Jews this courtesie which they desire; and it may be accounted some kinde of satisfaction to them.

2 In *no Nation* hath there been *more faithful*, *frequent*, and *fervent prayers for the Jews*, then in England.

3 *None are more likely to convince them* by scripture, and by holy life, then many in *England*: And Gentiles (being called a fooliſh Nation) must provoke Jews to jealousie, or emulation; and happy is *England*, if it be instrumental in so blessed a work.

The person that spake to that effect, had written thus.

Many of the *Jews* in *Jerusalem* being now very cruelly dealt withal, and persecuted by the *Turks*, (as their Letters thence *desiring relief from other Jews in Germany*, *and Holland*, &c: sent thither by the hand of *R. Nathan Stephira* their Messenger do manifest:) Other Jews in several Nations persecuted by Papists, unless they wil turn Papists: many of these desiring by their Letters to *R. Manasses Ben Israel* (*as he said he had shewed to the Lord Protector*) that he would intreat favour of our State,

1 *That Jews might have leave to come into* England, *to live and Trade here*: *And*

2 *That*

2 *That here they might have their Synagogues, &c.*

Provided that due care be had in respect of these, as much as is, or ought to be, in respect of our own, and other Nations, to prevent

*Blaspheming the Lord Jesus Christ;*
*Adoring the Laws; Seducing others;*
*All unrighteousnesse, &c.*

Some of us do thus beleeve upon Scripture grounds;

1 *That it is not sinful or unlawful, to suffer their coming hither, their living and Trading here; and Worshipping the true God here, and hearing his holy Law, and his Prophets read unto them every week, publickly.*

*Reas.* 1. Because this is against no Law, neither of the Land [as the Lawyers here affirmed,] nor of God; as not being forbid in the Old or New Testament.

And therefore it is no sin, nor Transgression: *For where there is no Law there is no Transgression, Rom.* 4. 15.

2 *That it is so far from being a sin, that it is a duty, in such case, to receive and harbour them.*

This may appear thus.

*Reas.* 1. it's a Duty commanded, and commended of God, in general, to be kinde to strangers, harbouring them, *&c. Exod.* 22. 21. and 23. 8. *Levit.* 19. 34. *Deut.* 10. 19. *Gen.* 18. 1, 2, 3. *Gen.* 19. 1, 2, 3. 1 *Tim.* 5. 10. *Hebr.* 13. 2. Such favour we permit and grant to other strangers.

2 The Lord requires this duty as wel (or more) towards *Jews* (even when for their sins the Lord had cast them out) as to any other *strangers*; for concerning these, he thus gives a charge in *Isa.* 16. 3, 4. *Hide my banished ones, bewray not him that wandereth. Let my Outcasts dwel* (or sojourn) *with thee Moab: be thou a covert to them from the face of the spoiler.*

3 Yea, even after their rejecting Jesus Christ, and the Lords rejecting them, yet the Apostle saith of them, *That they are beloved for their Fathers sakes, Rom.* 11. 28. And for *the Lords Covenant sake with their Fathers, Abraham, Isaac, and Jacob*, after this sin and scattering, *the Lord will restore them*, as he saith, *Levit.* 26. 41, 44, 45. *Mica:* 7. 19, 20.

4 *When*

4. When for their sins the Lord was *displeased* with the Jews, yet he hath a special eye to them; observing all the unkinde carriage of others towards them, and *is sore displeased against all such as help on their affliction*, Zach. 1. 15. By *speaking proudly against them, or looking on as one of the afflicters, or that deliver them up to such*, &c. Obad. ver. 11, 12, 14.

3 *That the Lord may require and expect this kindness towards distressed* Jews, *as much of this Nation, as (or more then) of any other Nation.* Considering

1 That the Lord hath exalted *England* in spiritual, and in temporal mercies and deliverances, as much as, (or *more then*) any other Nation under Heaven: and all this only for the sake of our Lord Jesus, who concerning the flesh, came of the Jews, *Rom.* 9. 5. and by whom the Covenants and promises made to the Jews, are made over to us that are faithful, *Rom.* 11. 16, 18, 24. *Ep.* 3. 6. *Ep.* 2. 12, 13, 19

2 In our Nation the good people generally have more beleeved the promises touching the calling of the Jews, and the great riches and glory that shall follow to Jews, and us Gentiles; and have (and do stil) more often, and earnestly pray for it, then any other Nation that we have heard of.

3 Many of the good people here, being persecuted in Queen *Maries* dayes, and under the Prelates since, have been kindly harboured as strangers in other Lands; and therefore should the more pity and harbour persecuted strangers, especially the persecuted Jews, *Exod.* 23. 8.

4 Many cruel and inhumane injuries have formerly been done in our Nation against the Jews, (that intruded not into *England*, but had been called, and invited to come and dwel here:) cruelties by several Kings, by Lords; and by occasion of the Merchants urging their banishment, multitudes of them were drowned in Thames, or in the Sea.

Cruelties by *Londoners*, especially at *Rich.* 1. his Coronation; and soon after by *Yorkers*, by people of *Norwich*, *Stamford*, *&c.* as *Stows Survey of London*, and his *Annales*, and *Hollingshead*, and other *English Chronicles* fully shew.

For

For such grosse injuries, the *Lord* may be *very sore displeased with England*, as sometimes he was with *Israel* in general for the injuries that had formerly been done by *Saul* their *King*, in his *zeal* against the *Gibeonites*; until such satisfaction was made, as the surviving *Gibeonites* desired of *David*, 2 *Sam.* 21. 1, 2. And *then*, (and not til then) *the Lord was entreated for the Land*, ver. 14.

Now if the favour of *harbouring* the afflicted Jews, which now they intreat, be granted to the surviving Jews, it may be accounted as some kinde of *satisfaction*. But if this be denyed them, it's feared the *Lord* may shew his displeasure to be great against *England*, That by this denyal may also occasion the more hardship unto them, by others that shal hear thereof.

Another of the Preachers said to this effect. Though the Jews are now in hardness of heart, and worthy of punishments; yet we had need beware lest we be occasions of hardening them, or instruments of punishing them. It's very remarkable what worthy *Beza* saith, in his Notes on *Ro.* 11. 18. on those words, *Glory not against the Branches*: he saith thus. *To glory in the Lord*, (that is, *for Gods benefits to rejoyce,*) *we ought: but not so that we despise the Jews, whom rather we should excite to that excellent emulation: and for the neglect of this duty, without doubt, they are and shall be punished that at this day call themselves Christians, and moved only by wickedness, and perverseness of mind, do by all means vex; and propoſing examples of so most filthy Idolomanie, do more and more harden them. But as for me, willingly every day I pray for the Jews, thus.*

» O *Lord* Jesus, thou indeed justly revengest the contempt of » thy self, & worship, upon this ingrateful people, whom thou » punishest most severely. But O *Lord*, remember thy Covenant, » and respect them now in misery for thy names-sake. And » grant this to us, (the most unworthy of all men, to whom » yet thou hast vouchsafed thy mercy;) that we going on in » thy grace, may not be instruments of thine anger against » them; but rather, both by the knowledg of thy word, and » by the examples of holy life, by the powerful vertue of thy » holy Spirit, we may recal them into the right way, that by » all Nations, and peoples, thou maist once be glorified for » evermore. *Amen.*

This is *Bezas prayer*, that he expreſſeth in his Notes; its a remarkable *Digreſſion*, that he would not have this left out. There is not the like in all his Notes, ſhewing his great affection for the Jews converſion.

Some others, though deſiring heartily the Jews converſion, yet feared greatly, it would prove the ſubverſion of many here, if Jews were ſuffered to return hither, becauſe ſo many here are ſoon carried aſide to new Opinions.

Some anſwered, That now perſons are carried away under notion of further light, or of new diſcoveries of Chriſt, or the Goſpel: But are not like to be taken with the Jewiſh Religion, that deny Chriſt, and deny the Goſpel; and have nothing in their ſolemn Worſhip that is ſo taking, but rather much that is very ridiculous. Therefore they are not ſo like to ſeduce others.

To this it was replyed, *That the offering children to Moloch, and other Idolatry, might ſeem not to be taking: Yet how it took with the Jews. And the opinions of the* Quakers, *and of the* Ranters, *are not ſo taking to ſome, yet many are carried away by them.*

One humbly propoſed this, as a *Medium*, that ſeeing if the Jews coming hither be denied, we ſeem to deal more hardly with Jews, then with *Turks*, whoſe coming hither to trade and converſe, we deny not: And if they do come upon tearms, and agreements, there may be inconveniences, and offending of many: That becauſe the *Lawyers* ſay, *there is no Law againſt their coming*, there may only be a connivance and permiſſion of them; and if afterwards there be inconvenience, there may be proceeds againſt them, and no juſt cauſe of exceptions.

Some queſtioned *whether the Jews converſion ſhall be of the Nation, or but here and there one, as of French, &c. or not until Chriſt appear unto them, as in Converting Paul. And though we ſhould ſhew mercy to Jews, yet begin at home, and not ſo infect our ſelves, or wrong our Merchants.* The *Merchants* ſaid; *ſuch an in-let would be to enrich Forreigners, and impoveriſh Engliſh Merchants.* [Merchants eſpecially had cauſed the Jews departure from *England*, whereby ſome thouſands of Jews periſhed in *Thames* by the cruelty of a ſhip-maſter that was to tranſport them; partly otherwiſe.

Some

Some judged, seeing the Jews deal chiefly in way of Merchandize, and not in Husbandry, nor buying houses, nor in Manufactures; that the Jews coming and so trading might tend to the bringing lower the prizes of all sorts of commodities imported; and to the furtherance of all that have commodities vendible to be exported; and to the benefit of most of our Manufactures (where they shal live) by their buying of them. And thus, though the Merchants gains were somewhat abated, it might tend to the benefit of very many in our Nation, even in outward things, besides the hopes of their conversion; which time (it's hoped) is now at hand, even at the door. [This last was spoken of at a more private meeting.] One of the *Lawyers* rehearsed from Records the *History of the Jews in England, and many of their sufferings here in the time of* Constantine *the Great, and of some Kings before the Conquest, and then of* William *the Conquerors calling them to* England, *and their sufferings, and other proceeds since that time, until* Edward *the Firsts Reign, when many thousands of them were urged to leave England, and a great part of them were drowned in* Thames, *or in the deep waters. And now that they are gone, they wished not their return hither again.* Also the *Lawyers* said, *That there is no Law that forbids the Jews return into* England.

All having been heard, the *Ld. Protector* on the 18 of *Decemb.* and before, *professed, that he had no engagement to Jews, but only what the Scripture holds forth; and that*

*He had hoped by these Preachers to have had some clearing the case, as to conscience. But seeing these agreed not, but were of two or three opinions, it was left the more doubtfull to him and the Counsel. And he hoped to do nothing herein hastily or rashly, and had much need of all their prayers, that the Lord would direct them, so as may be to his glory, and to the good of the Nation.*

And thus was the dismission of that Assembly.

The *Preachers* sent unto, that met, were these;

1 Doctor *Tuckney* of *Cambridge*; and Dr. *Whichcock*, Mr. *Newcomen* of *Essex*, Dr. *Wilkinson* of Oxford, Mr. *Row* of *Westm.*

2 Mr. *P. Nye*, Mr. *Carter*, Mr. *Caryll*, Dr. *Cudworth*, Mr. *Bridge*, Mr. *Ben* of *Dorchester*.

3 Mr. *Tho: Goodwin*, Mr. *Jessey*, Mr. *Dike* neer *Essex*.

Of *Merchants*, the Lord *Major*, and the late Lord *Major*, and the two *Sheriffs of London*, Alderman *Tichburne*, Mr. *Cresset* master of the Charter-house, Mr. *Kiffen*.

*Lawyers*, the Lord chief Justice *Glyn*, and the Lord chiefe Baron *Steele*.

The Protector shewed a favourable inclination towards our harbouring the afflicted Jews, (professing he had no engagements but upon scripture grounds) in several Speeches that he made. So did some of his Councel, though some inclined not to their coming hither. *The Counsel of the Lord it shall stand.* What shal be the issue, the most wise God knows; and he wil order all for the best.

R. Manasses ben Israel *stil remains* in London, *desiring a favourable* Answer *to his* Proposals. *And not receiving it, he hath desired, if it may not be granted, that he may have a favourable dismission, that he may return.*

*But other great affairs being now in hand, and this being a busines of very great concernment, no absolute* Answer *is yet returned unto him, unto this present day of the conclusion hereof, being vulgarly* April $\frac{1}{11}$ 1656. *but according to the (Holy Scripture) the* 14. *or* 15*th of* Abib *the first moneth, (called also* Nisan, Exod. 13. 4. Est. 3. 7. [*at which time the Jews feast of Passeover was to be kept,* Numb. 28: 16, 17.

Many Jewish Merchants had come from beyond seas to *London*, and hoped they might have enjoyed as much privilege here, in respect of Trading, and of their Worshipping the God of *Abraham*, *Isaac*, and *Jacob*, here, in Synagogues, publickly, as they enjoy in *Holland*, and did enjoy in *Poland*, *Prussia*, and other places. But after the conference and Debate at *White-Hall* was ended, they heard by some, that the greater part of the Ministers were against this: therefore they removed hence again to beyond the Seas, with much grief of heart, that they were thus disappointed of their hopes. Jews must be planted into their own Olive, & great riches shal be to the believing Gentiles, *Rom.* 11. 12, 15. *Isa.* 60. 1, 2, 3. *Pray for the Peace of Jerusalem, they shall prosper that love it,* Ps. 122. 6.

*Here*

*Here followeth part of a Letter written at* Ligorn, 1652. *and ſent by the Preacher in the* Phœnix *Frigot, to a friend in London.*

*Ligorn, aboard the* Phœnix, *19 of the* 1. 1652.

*Dear Brethren:*

WE have great cauſe to rejoyce, that the Lord carrieth on the endeavours of his people to long after the good of the poor blinde Jews. Some of us were deſirous to ſee their *Synagogue:* and coming, they were at their ſervice. But their *Glory* we forbear to mention: their *Lamps*, their *Candleſticks*, their *Mitres*, their *Bells*, *Aarons bells* they ſay.

We ſpake to one that could ſpeak a little *Engliſh*, a very grave proper man, and asked him the meaning of ſuch and ſuch things. And we, as we durſt, ſpake of the *Meſſias*, and his actings.

But he ſaid, *The Meſſias was not come*; moreover, *That the Jews are naughty men now, but they ſhal be good.* We asked, when? they anſwered, *It is about ten years firſt.*

They long to hear that *England* would tolerate them; ſurely the promiſes of *Jehovah* will be performed, and he will give them favour in all Nations. O that ENGLAND may not be ſlack herein. Shall they be *Tolerated* by the POPE, and by the Duke of FLORENCE; by the TURKS, and by the BARBARIANS, and others; and ſhal *England* ſtil have laws in force againſt them? when ſhal they be recalled?

Truly, we are perſwaded, the *Antichriſtian* State muſt have a great *fall*, before their Converſion. O that the poor Jews might have toleration to COME into *England* OUT OF HER, that they may be ſuccoured in that Terrible day.

# A POSTSCRIPT,

## To fill up the following Pages, that elſe had been vacant: Containing,

1 *The Propoſals of* R. Manaſſes ben Iſrael, *more fully.*
2 *Part of his Letter written Anno* 1647.
3 *The late progreſs of the Goſpel amongſt the Indians in New-England.*

### SECT. I.

THe *ſubſtance of the late* Propoſals *by* R. Manaſſes ben Iſrael, *was to deſire theſe favours.*

1 That the Hebrew Nation may be received here; and be protected from all wrongs, as the *Engliſh* are, or ſhould be.

2 To have publick Synagogues allowed in *England*, &c. to obſerve their Religion, as they ought.

3 To have a burying place out of the Town, without being troubled by any about their burials.

4 To Traffick as freely in all ſorts of Merchandize, as other ſtrangers.

5 To the end that the Jews that come over may be for the profit of this Nation, and prejudice or offend none; that a perſon of Quality may be aſſigned by the L. Protector to receive their Paſports, and their Oath of Fealty to him.

6 To prevent trouble to our Judges and others, that matters of differences amongſt Jews, may be accorded and determined by the Heads of Synagogues, and others with them, amongſt themſelves.

7 To repeal any Laws (if any ſuch be) as are againſt Jews: for their greater ſecurity.

This was the ſubſtance of the *Propoſals.*

The Protector when the *Propoſals* had been read, ſaid, If more were propoſed then it was meet ſhould be granted: It might now be conſidered, 1 *Whether it be lawful at all to receive in the Jews.* 2 *If it be lawfull, then upon what tearms its meet to receive them.*

His

His further ſpeaking in favour of that Nation, and the expreſſions of others *Pro* and *Contra*, are before related.

## SECT. II.

*Here followeth part of a Letter written by* R. Manaſſes *from* Amſterdam *in September* 5407. *(or* 1647*) to one in* England, *whilſt the Sword in our late* Wars *conſumed many Thouſands.*

*Senhor*

NO *puedo enar.* That is, *Sir, I* cannot expreſs the joy that *I* have when *I* read your *L*etters, ful of deſires to ſee your Country proſperous, which is heavily afflicted with Civil wars, without doubt, by the juſt Judgement of God. And it ſhould not be in vaine to attribute it to the puniſhment of your Predeceſſors faults, committed againſt ours; when ours being deprived of their liberty under deceitfulneſs, ſo many men were ſlaine, only becauſe they kept cloſe unto the Tents of *Moſes* their Legiſlator, &c.

## SECT. III.

*Of the proceeds amongſt Indians in New-England.*

1 IN *Martins Vineyard*, (Southerly from *Boſton*, and from *Cape Cod:*) the IV Book publiſhed by Mr. *Whitfield*, 1651. The Lord began with one *Hiacome*, 1643. whom his King did ſtrike on the face, becauſe he ſpake for the *Engliſh*. *Hiacome* was patient, & ſaid to one afterward, *I had one hand for injuries; and the other laid greater hold on God.*

1645, and 1646 *Indians* obſerved, that Gods hand by a ſickneſs, was far more on them, then on *Hiacomes* houſe and friends; and met, and would know things of Religion. He ſpake of *One God, &c.* A great *Indian* ſaid, that had 37 gods, ſhal *I* throw away 37 gods for one? *Hiacome* ſaid, I have done it, and you ſee *I* am now preſerved. That *Indian* ſaid, *I*le throw away all my gods too, and ſerve that one God with you.

1647 *Sagamor Towan quatick* turning from Paganiſme was

ſhot

shot by a divellish *Indian* in the night: the next morning Mr. *Mahew* (that preacheth to those *Indians*,) found him praising God, that he was not kild.

1649 Many *Indians* came to *Hiacome* to le arn more of God, and were encouraged not to fear their *Pawaw* Witches.

1650 By *Hiacomes* means *Humanequem* turned from paganism.

In V *Book*, called *Strength out of Weakness*, Mr. *Mahew* relates 1651 Three converted from being *Pawaws*, losing those gains, friends, &c. There is a conference with an *Indian*.

In VI Book, called, *Tears of Repentance*, 1653, Mr. *Mahew* sets down the Covenant to serve JEHOVAH, that those *Indians* made 1652. that about 30 *Indian* children were then at School. These praying *Indians* were shortly to be gathered into one Town.

Mr. *Eliot* relates the confessions and repentance of about fifteen of *Natick-Indians*, in *New-England Bay*. Their own words Englished, and the hopeful words of two *Indian* children under three yeers of age, before they dyed; *As God, and Jesus Christ help me: God and Jesus Christ bless it*, before it would eat. The other, when its bawbles were brought it, being in pain, putting them away, it said, *Ile leave my basket, for I am going to God: Ile leave my spoon and my Tray, for I am going to God.*

In the *VII*, and last *Book*, called, *A late and further manifestation of the Gospels progress among Indians in N. E.* Mr. *Eliot* relates the *Examination of the Indians at Rocksbury* 13 of a moneth, 1654, before an Assembly of the Elders in and about the Bay, and others, concerning their knowledge in the grounds of Christian Religion. The Narration whereof is judged fit to be printed, that God may have Praises for his free Grace wonderfully manifested; as it is attested by

*H. Whitfield*, *Si. Ashe*,
*Ed. Calamy*, and *J. Arthur*.

# FINIS.